



# Islamic Online University

# *Explanation of the Six Pillars of Faith*

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Notes based on Sharh Usool Al-Emaan by Shaykh  
Muhammad ibn Saalih al-'Uthaimeen

## Module 10

## الإيمان باليوم الآخر

### Faith in the Last Day

The Last Day is the Day of Resurrection on which people will be resurrected to receive recompense and reckoning. It is named as such because there is no day after it. On this Day the people of Al-Jannah will settle in their dwellings, and the people of An-Naar (Hell) will reside in theirs.

#### The Belief in the Last Day Comprises Three Matters:

**First:** The Belief in Resurrection, which means giving life to the dead on the Day when the second Trumpet will be blown and mankind will stand before the Rabb of Al-‘Aalameen (mankind, jinns and all that exists). They will stand bare-footed, completely naked, and uncircumcised. Allah (ﷻ) said:

كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًّا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿١٤﴾

**“As We began the first creation, We shall repeat it, (it is) a promise binding upon us. Truly We shall do it.”<sup>1</sup>**

Al-Ba’th (Resurrection) is an affirmed truth proven by the Qur’aan, Sunnah, and Ijmaa’ (unanimous agreement) of the Muslims. Allah (ﷻ) said:

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ ﴿١٦﴾

**“After that, surely, you will die. Then (again), surely you will be resurrected on the Day of Resurrection.”<sup>2</sup>**

The Prophet (ﷺ) said:

يحشر الناس يوم القيامة حفاة عراة غرلاً

**“People will be gathered on the Day of Resurrection bare-footed, naked and uncircumcised.”<sup>3</sup>**

<sup>1</sup> Soorah Al-Anbiya' 21:104

<sup>2</sup> Soorah Al-Mu'minun 23:15-16

<sup>3</sup> Collected by Al-Bukhaaree, Muslim, Ahmad, At-Tirmidhee and others. The text is that of Muslim. See Saheeh Muslim, Volume 4, Hadeeth Number 6844.

The Muslims unanimously agree on the affirmation of the Day of Resurrection and this is what wisdom necessarily implies: Allah (ﷻ) makes for His creation a Ma'aad (a place of return) in order to recompense them on the obligation He charged them with on the tongue of His Messengers. Allah (ﷻ) said:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿٥٥﴾

**“Do you think that We had created you in play (without any purpose), and that you would not be brought back to Us?”<sup>4</sup>**

And He told His Prophet Muhammad (ﷺ):

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ ۖ

**“Verily, He Who has given you [O Muhammad (ﷺ)] the Qur'aan<sup>5</sup> will surely bring you back to the Ma'aad (place of return, either to Makkah or to Al-Jannah, etc.).”<sup>6</sup>**

**Second:** The Belief in Recompense and Reckoning. The 'abd will be reckoned with and recompensed for his deeds. This is proven by the Qur'aan, Sunnah and Ijmaa' of the Muslims. Allah (ﷻ) said:

إِنَّا إِلَيْنَا يَأْتِيهِمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

**“Verily, to Us will be their return and for Us will be their reckoning.”<sup>7</sup>**

Also He (ﷻ) said:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مَثَالٍ ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا تُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿٢٦﴾

**“Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof, and shall not be wronged.”<sup>8</sup>**

<sup>4</sup> Soorah Al-Mu'minun 23:115

<sup>5</sup> Allah (ﷻ) ordered the Prophet (ﷺ) to act on it and preach it to others.

<sup>6</sup> Soorah Al-Qasas 28:85

<sup>7</sup> Soorah Al-Ghaashiyah 88:25-26

<sup>8</sup> Soorah Al-An'am 6:160

وَنَضْعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ  
مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴿٤٧﴾

“And We shall set up the balance of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.”<sup>9</sup>

Ibn ‘Umar (رضي الله عنه) reported that the Prophet (ﷺ) said:

إن الله يدين المؤمن ؛ فيضع عليه كنفه - أي ستره - ويستره ، فيقول : أتعرف ذنب كذا ؟ أتعرف ذنب كذا ؟ فيقول : نعم ، أي رب ، حتى إذا قرَّره بذنوبه ، ورأى أنه قد هلك ؛ قال : قد سترتها عليك في الدنيا ، وأنا أغفرها لك اليوم ؛ فيعطى كتاب حسناته ، وأما الكفار والمنافقون ؛ فينادى بهم على رؤوس الخلائق :

“Allah will bring a believer near Him and shelter Him with Kanafahu<sup>10</sup> and ask Him: ‘Did you commit such and such sins?’ He will say: ‘Yes, my Rabb.’ Allah will keep on asking him till He makes him confess all his sins and will think that he is ruined. Allah will then say: ‘I did screen your sins in the world and forgive them for you today’, and then he will be given the book (record) of his good deeds. Regarding the disbelievers and hypocrites (their evil acts will be exposed publicly): And the witness will say:

هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ أَلَّا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾

‘These are the ones who lied against their Rabb. No doubt! The Curse of Allah is on the Ath-Thaalimeen (polytheists, oppressors and wrong-doers etc.’<sup>11</sup> ”<sup>12</sup>

It has been authentically reported from the Prophet (ﷺ) that he narrated about his Rabb (ﷻ):

إن الله كتب الحسنات والسيئات، ثم بين ذلك فمن هم بحسنة فلم يعملها كتبها الله له عنده حسنة كاملة، فإن هو هم بها فعملها كتبها الله له عنده عشر حسنات إلى سبعمائة ضعف إلى أضعاف كثيرة،

<sup>9</sup> Soorah Al-Anbiya' 21:47

<sup>10</sup> Kanafahu: Allah's Sitr: His Screen.

<sup>11</sup> Soorah Hud 11:18

<sup>12</sup> An agreed upon hadeeth. See Saheeh Al-Bukhaaree, Volume 3, Hadeeth Number 621.

ومن هم بسيئة فلم يعملها كتبها الله له عنده حسنة كاملة، فإن هو هم بما فعلها كتبها الله له سيئة واحدة

**“Allah ordered (the appointed angels over you) that the good and bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account with Him); and if he intends to do a good deed and he actually does it, then Allah will write (in his account) with Him (its reward equal) from ten to seven hundred times to many more times; and if somebody intended to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allah will write one bad deed (in his account).”<sup>13</sup>**

The Muslims are in agreement in affirming the reckoning and recompense, and this is what the wisdom necessarily implies. Indeed Allah (ﷻ) brought down the Books, sent the Messengers and made it incumbent upon the Ibaad (creation) to accept (the Message) they brought forth and to act according to what is obligatory therein; and made it dutiful to fight those who oppose it, and that their blood, offspring, women, and property are lawful. Had there been no reckoning and recompense, these matters would have been in vain! Far is Allah, the All-Wise, removed from such (imperfection). He (ﷻ) pointed to this affirmation (of reckoning and recompense) in His saying:

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ﴿٦﴾ فَلَنَقْصِّنَ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَآيِبِينَ ﴿٧﴾

**“Then surely, We shall question those (people) to whom it (the Qur’aan) and verily, We shall question the Messengers. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed we were not absent.”<sup>14</sup>**

**Third:** The Belief in Al-Jannah and An-Naar [(Hell) Fire] and that they are the final and everlasting abode for creation.

Al-Jannah is the abode of delight which Allah (ﷻ) has prepared for the pious believers who believe in what Allah (ﷻ) has ordained upon them and who obey Allah (ﷻ) and His Messenger (ﷺ), sincerely believing in Him and (truly) following His Messenger (ﷺ). [Allah (ﷻ) has prepared] in it (Al-Jannah) from (all) kinds of bliss which “no eye had ever seen, no ear has ever heard, and nobody has ever even imagined.” Allah (ﷻ) said:

<sup>13</sup> Reported by Al-Bukhaaree, Muslim, Ahmad and others. See Saheeh Al-Bukhaaree, Volume 8, Hadeeth Number 498.

<sup>14</sup> Soorah Al-A'raf 7:6-7

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ  
جَنَّاتٌ عَدْنٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَٰلِكَ  
لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

“Verily, those who believe<sup>15</sup> and do righteous good deeds, they are the best of creatures. Their reward with their Rabb is Gardens of Eternity (‘adn: Paradise<sup>16</sup>), underneath which rivers flow, they will abide therein forever, Allah well-pleased with them, and they with Him. That is for him who fears his Rabb.”<sup>17</sup>

He (ﷺ) also said:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٩﴾

“No person knows what is kept hidden for them of joy as reward for what they used to do.”<sup>18</sup>

As regard to An-Naar, it is the abode of torment which Allah (ﷻ) has prepared for the Al-Kaafireen Ath-Thaalimeen (polytheists, wrong-doers, etc.) who disbelieved in Him and disobeyed His Messengers. In it there are kinds of torment and punishment that cannot even be imagined. Allah (ﷻ) said:

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٠﴾

“And fear the fire, which has been prepared for the disbelievers.”<sup>19</sup>

إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي  
الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿١١﴾

<sup>15</sup> In the Tawheed of Allah (ﷻ), and His Messenger Muhammad (ﷺ).

<sup>16</sup> Paradise: The middle and highest part of Al-Jannah. Above it is the ‘Arsh of Ar-Rahmaan [Allah (ﷻ): Whose Mercy encompasses everything]. See At-Tabaree’s and Al-Qurtubee’s Tafaseer, Aayah 72 of Soorah At-Tawbah. [Translatro]

<sup>17</sup> Soorah Al-Baiyyinah 98:7-8

<sup>18</sup> Soorah As-Sajdah 32:17

<sup>19</sup> Soorah Aal-Imran 3:131

“We have prepared for the Thaalimeen (disbelievers, wrong-doers, etc.), a Fire whose walls will be surrounding them. And if they ask for help they will be granted water like boiling oil, that will scald their faces. Terrible the drink, and an evil Murtafaqa (dwelling, resting places, etc.)”<sup>20</sup>

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿١٦﴾ خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيَّتْنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴿١٨﴾

“Allah has cursed the disbelievers and has prepared for them a flaming Fire (Hell). Wherein they will abide for ever, and will find neither a protector nor a helper. On the Day their faces will be turned over in the Fire, they will say: ‘Oh, would that we had obeyed Allah and obeyed the Messenger [Muhammad (ﷺ)].’”<sup>21</sup>

**Part of the Belief in the Hereafter is the Belief in What Occurs After Death, Like:**

**(A) Fitnatul Qabr (The Affliction of the Grave):** which is the questioning (by the two angels) of the dead person (in his grave) about his Rabb, his Deen, and his Prophet. Allah (ﷻ) will keep firm those who believed with the word that stands firm. He (the believer) will say: “My Rabb is Allah (ﷻ) and my Deen is Islaam, and my Prophet is Muhammad (ﷺ).” As to the Thaalimeen, Allah (ﷻ) will lead them astray and the Kaafir will say “Hah! Hah!, I don’t know.” The hypocrite (or a doubtful person)<sup>22</sup> will say: “I don’t know, I heard the people say something and so I said it (the same).”

**(B) The Torment and Delight of the Grave:** The torment will be inflicted upon the Thaalimeen from the disbelievers and the hypocrites. Allah (ﷻ) said:

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ ءَايَاتِهِ تَسْتَكْبِرُونَ ﴿١٣﴾

<sup>20</sup> Soorah Al-Kahf 18:29

<sup>21</sup> Soorah Al-Ahzab 33:64-66

<sup>22</sup> This is part of an authentic hadeeth collected by Al-Bukhaaree, and Muslim. The statement “or the doubtful person” is from the sub-narrator who was not sure which person Asmaa (رضي الله عنها) used in her narration: the “hypocrite” or “the doubtful person”. See Saheeh Al-Bukhaaree, Volume 1, Hadeeth Number 86. The hadeeth of Al-Baraa’ bin Aazib (رضي الله عنه) contains a detailed description of the trial of the grave. See the book “Death” by Shaykh Alee Hasan Abdul Hameed, English Translation by Dawood Burbank, pages 12-15. [Translator]



“And if you could but see when the Thaalimeen are in the agonies of death, while the angels extending forth their hands (saying): ‘Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Aayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect.’”<sup>23</sup>

And also the Statement of Allah (ﷻ) about the folk of the Pharaoh:

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾

“The Fire, they are exposed to it morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): ‘Cast the Pharaoh’s folk into the severest torment.’”<sup>24</sup>

In Saheeh Muslim and in the hadeeth narrated by Zayd bin Thaabit (رضي الله عنه) that the Prophet (ﷺ) said:

فلولا أن لا تدافنوا ؛ لدعوتُ الله أن يسمعكم من عذاب القبر الذي أسمع منه ، ثم أقبل بوجهه ؛ فقال: تعوذوا بالله من عذاب النار ( قالوا : نعوذ بالله من عذاب النار ، فقال : (تعوذوا بالله من عذاب القبر) ، قالوا : نعوذ بالله من عذاب القبر ، قال: ( تعوذوا بالله من الفتن ، ما ظهر منها ، وما بطن ) ، قالوا : نعوذ بالله من الفتن ما ظهر منها وما بطن ، قال: ( تعوذوا بالله من فتنة الدجال ) قالوا : نعوذ بالله من فتنة الدجال

“If it were not the reason that you would stop burying (your dead) in the graves on listening to the torment in the grave which I am listening to, I would have certainly made you hear that. Then turning his face towards us<sup>25</sup>, he said: ‘Seek refuge with Allah from the torment of Hell.’ They said: ‘We seek refuge in Allah from the torment of Hell.’ He said: ‘Seek refuge in Allah from the torment of the grave.’ They said: ‘We seek refuge in Allah from the torment of the grave.’ He said: ‘Seek refuge in Allah from trials, its manifested and hidden (aspects)’; and they said: ‘We seek refuge in Allah from trials and its manifested and hidden (aspects)’; and he

<sup>23</sup> Soorah Al-An'am 6:93

<sup>24</sup> Soorah Ghafir 40:46

<sup>25</sup> The Prophet (ﷺ) was with some of his companions when they passed by the graves of some of the Kufaar and said that, “These people are passing through the ordeal in the graves” and completed his statements regarding the torment of the grave as in the text above. [Translator]

said: ‘Seek refuge in Allah from the affliction of the Dajjaal (pseudo-Christ)’<sup>26</sup>, and they said: ‘We seek refuge in Allah from the affliction of the Dajjaal.’ ”

The bliss of the grave is exclusive to the true believers. Allah (ﷻ) said:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا  
وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٢٧﴾

“Verily, those who say: ‘Our Rabb is Allah (Alone), and then they Istaaqamu’<sup>27</sup>, on them the angels will descend (at the time of their death) (saying): “Fear not, nor grieve, But receive the glad tidings of Al-Jannah which you have been promised.”<sup>28</sup>

Also He (ﷻ) said:

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٢٨﴾ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٢٩﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ  
لَا تُبْصِرُونَ ﴿٣٠﴾ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٣١﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٢﴾ فَأَمَّا  
إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٣٣﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿٣٤﴾

“Then why do you not (intervene) when (the soul of a dying person) reaches the throat? And you at the moment are looking on, but We (i.e. Our angels who take the soul) are nearer to him than you, but you see not. Then why do you not, - if you are exempt from the reckoning and recompense (punishment, etc.) bring back the soul (to its body), if you are truthful? Then, if he (the dying person) be of those brought near to Allah, (there is for him) rest and provision and a Garden of delights (Paradise).”<sup>29</sup>

Al-Baraa’ bin ‘Aazib (رضي الله عنه) reported that the Prophet (ﷺ) indicated (that) upon the believers’ answer to the questions raised by the two angels in the grave:

ينادي من السماء : أن صدق عبي ، فأفرشوه من الجنة ، وألبسوه من الجنة ، وافتحوا له باباً  
إلى الجنة ، قال : فيأتيه من روحها وطيبها ، ويفسح له في قبره مدّاً بصره

<sup>26</sup> An authentic narration describing the trial of ad-Dajjaal is described in Saheeh Muslim, Volume 4, pages 1515-1518.

<sup>27</sup> Istaaqamu: Stood straight, i.e. they believed in Tawheed and performed all that was ordained by Allah (ﷻ) [good deeds] and abstained from all that He has forbidden (sins and evil deeds).

<sup>28</sup> Soorah Fussilat 41:30

<sup>29</sup> Soorah Al-Waqi'ah 56:83-89 [Till the end of the same Soorah]

**“A voice is heard in the heavens, saying: ‘My ‘abd has told the truth, so cloth him in the clothing of Al-Jannah, spread for him the furnishings of Al-Jannah, and open for him a door to Al-Jannah.’ Thereupon, he is engulfed by a breeze of its scent and fragrance, while the expanse of his grave is extended before him as far as the eye can see.”<sup>30</sup>**

### **The Belief in the Last Day Has Many Benefits, Including:**

**First:** Awakening the desire to perform acts of obedience, striving to accomplish them in the hope of gaining the reward of the Last Day.

**Second:** Arousing the fear from committing acts of disobedience and accepting them, fearing the punishment of that Day.

**Third:** Comforting the believer over matters of this world that may escape him, by that which he hopes for from the delight and reward of the Hereafter.

**The Kufaar denied the Resurrection after death claiming that it is impossible. Such a claim is false and its invalidity is proven by ‘Ash-Shar’a, Al-Hiss, and Reasoning.**

**The Proof from Ash-Shar’a:** In fact Allah (ﷻ) said:

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ



**“The disbelievers pretend that they will never be resurrected (for the Account). Say [O Muhammad (ﷺ)]: ‘Yes! by my Rabb, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allah.’ ”<sup>31</sup>**

All of the Scriptures are in agreement regarding this matter.

**The Proof from Al-Hiss:** Allah had shown His creation the raising of the dead in this life. In Soorah Al-Baqarah there are five examples on this.

The First Example is with the people of Moosaa (عليه السلام) when they told him:

<sup>30</sup> The hadeeth of Al-Baraa’ bin ‘Aazib (رضي الله عنه) is a lengthy one and it is reported by Imaam Ahmad and Aboo Daawood.

<sup>31</sup> Soorah At-Taghabun 64:7

لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً

“We shall not believe in you till we see Allah plainly.”<sup>32</sup>

Allah (ﷻ) caused them to die then He brought them back to life. About this matter Allah (ﷻ) addressed Banee Israa’eel (Children of Israel) saying:

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ  
ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾

“And (remember) when you said: ‘O Moosaa! We shall never believe in you till we see Allah plainly.’ But you were seized with a thunder-bolt (lightning) while you were looking. Then We raised you up after your death, so that you might be grateful.”<sup>33</sup>

The Second Example lies in the story of the person whom Banee Israa’eel accused each other of murdering. Allah (ﷻ) ordered them to slaughter a cow then to strike him (the slewed man) with a part of it (in order that Allah (ﷻ) might bring him back to life momentarily) thereby revealing his killer.<sup>34</sup> Allah (ﷻ) said regarding this:

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٦﴾ فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَا  
كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٧﴾

“And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allah brought forth that which you were hiding. So We said: ‘Strike him (the dead man) with a piece of it (the cow).’ Thus Allah brings the dead to life and shows you His Aayaat so that you may understand.”<sup>35</sup>

The Third Example is about the story of the people who fled their homes in thousands fearing death. Allah (ﷻ) made them die, then He brought them back to life. He (ﷻ) said about them:

<sup>32</sup> Soorah Al-Baqarah 2:55

<sup>33</sup> Soorah Al-Baqarah 2:55-56

<sup>34</sup> This was a lesson for the Children of Israel and all of mankind that Allah (ﷻ) is capable of giving life to the dead in this life as well as resurrecting the dead on the Day of Resurrection. [Translator]

<sup>35</sup> Soorah Al-Baqarah 2:73

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴾

“Did you [O Muhammad (ﷺ)] not think of those who went forth from their homes in thousands, fearing death? Allah said to them, ‘Die’. And then He resorted them to life. Truly, Allah is full of Bounty to mankind, but most men thank not.”<sup>36</sup>

The Fourth Example is that of the person who after passing by the ruins of a town thought that it is impossible to bring it to life. Allah (ﷻ) caused him to die for a hundred years, then raised him up (again). About this Allah (ﷻ) says:

﴿ أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا ۚ فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ ۖ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ ۖ لَمْ يَتَسَنَّهْ ۖ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ ۖ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۖ فَلَمَّا تَبَيَّنَ لَهُ ۖ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾

“Or like the one who passed by a town and it had tumbled over its roofs. He said: ‘Oh! How will Allah ever bring it to life after its death?’ So Allah caused him to die for a hundred years, then brought him back to life. He said: ‘How long did you remain (dead)?’ (The man) said: ‘Perhaps I remained a day or a portion of a day.’ He said: ‘Nay, you have remained for one hundred years. Just look at your food and drink, they show no change! And look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh.’ When this matter became clear to him, he said: ‘I know (now) that Allah is Able to do all things.’”<sup>37</sup>

The Fifth Example is the story of Ibraaheem Al-Khaleel<sup>38</sup> when he asked Allah (ﷻ) to show him how He raises the dead? Allah (ﷻ) ordered him to slaughter four birds then to put portions of them on every hill around him. He then ordered him to call upon the birds

<sup>36</sup> Soorah Al-Baqarah 2:243

<sup>37</sup> Soorah Al-Baqarah 2:259

<sup>38</sup> Ibraaheeh Al-Khaaleel is Prophet Ibraaheem (ﷺ) whom, like Prophet Muhammad (ﷺ), Allah (ﷻ) has distinguished by love and honour. [Translator]

and see how their parts will rejoin and how they will come to him (flying) with speed. Allah (ﷻ) says about this:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أُولَٰئِكَ تُؤْمِنُ ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قُلُوبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

“And (remember) when Ibraaheem said: ‘My Rabb! Show me how You give life to the dead?’ He (Allah) said: ‘Do you not believe?’ He (Ibraaheem) said: ‘Yes (I believe), but to be stronger in Faith.’ He said: ‘Take your birds, then tame them to you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise.’”<sup>39</sup>

The above are real examples that took place and which are evidence on the possible raising of the dead. It has been denoted earlier that giving life to the dead and raising them from their graves by the will of Allah (ﷻ) are some of the Aayaat that were given to ‘Eesaa bin Maryam (ﷺ).

### The Rationalistic Evidence Has Two Aspects:

**First:** Allah (ﷻ) is the one Who originated the creation of the heavens and the earth. Being Able to originate the process of creation, He is not incapable of repeating it (after it has been perished). Allah (ﷻ) said:

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ۚ

“And He is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him.”<sup>40</sup>

كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۖ وَعَدًّا عَلَيْنَا ۚ إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٤﴾

“As We began the first creation, We shall repeat it: a promise We have undertaken. Truly We shall do it.”<sup>41</sup>

<sup>39</sup> Soorah Al-Baqarah 2:260

<sup>40</sup> Soorah Ar-Rum 30:27

<sup>41</sup> Soorah Al-Anbiya' 21:104

In response to those who denied giving life to rotten and decomposed bones, Allah (ﷻ) ordered the Prophet (ﷺ):

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

“Say [O Muhammad (ﷺ)] ‘He will give life to them Who created them for the first time! And He is the All-Knower of every creation!’”<sup>42</sup>

**Second:** The earth may be barren and lifeless without a single green tree in it. Then rain pours down on it and it stirs (to life) and becomes green and filled with life, it puts forth every lovely kind of growth. The one Whose Able to bring life to it after it was dead, is also Able to give life to the dead. Allah (ﷻ) said:

وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۚ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتَى ۚ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨٠﴾

“And among His Signs (is this), that you see the earth barren, but when We send down water thereon, it is stirred to life and growth (of vegetation). Verily, He Who gives it life, surely, (He) is Able to give life to the dead (on the Day of Resurrection). Indeed! He is Able to do all things.”<sup>43</sup>

Also He (ﷻ) said:

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَرَّكَاً فَأَنْبَتْنَا بِهِ ۖ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿٨١﴾ وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ﴿٨٢﴾ رِزْقًا لِلْعِبَادِ ۚ وَأَحْيَيْنَا بِهِ ۖ بَلَدَةً مَيِّتَةً ۚ كَذَٰلِكَ الْخُرُوجُ ﴿٨٣﴾

“And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests that are heaped). And tall date-palms, with general clusters; A provision for Allah’s Ibaad (creation). And We give life therewith to a dead land. Thus will be the resurrection (of the dead).”<sup>44</sup>

**Note:** Some deviants (from the truth) went astray and denied the torment and the bliss of the grave, claiming that it contradicts reality. They said that if the dead in his grave is uncovered<sup>45</sup> he would be found in the same condition that he was upon (right before his

<sup>42</sup> Soorah Yaa-Seen 36:79

<sup>43</sup> Soorah Fussilat 41:39

<sup>44</sup> Soorah Qaaf 50:9-11

<sup>45</sup> Prior to the decomposition of the body.

burial), and that neither a change in the wideness nor narrowness of the grave took place. Such a claim is invalid by means of Ash-Shar'a, Al-Hiss, and Reasoning.

The Shar'a evidences affirming the torment of the grave were presented earlier under part (B) entitled **“Part of the Belief in the Hereafter Is the Belief in What Occurs After Death.”**

In Saheeh Al-Bukhaaree and by the way of the hadeeth narrated by Ibn Abbaas (رضي الله عنه), he said:

خرج النبي صلى الله عليه وسلم من بعض حيطان المدينة، فسمع صوت إنسانين يعذبان في قبورهما فقال " يعذبان، وما يعذبان في كبيرة، وإنه لكبير، كان أحدهما لا يستتر من البول، وكان الآخر يمشي بالنميمة ".<sup>46</sup>

**“Once the Prophet (ﷺ) passed through one of the graveyards of Madeenah and heard the voices of two humans who were being tortured in their graves. The Prophet (ﷺ) said: “They are being punished, not because of a major sin, yet their sins are great: One of them used to shield himself from (being soiled with) the urine<sup>46</sup> and the other used to go about with Nameemah.<sup>47,48</sup>”**

The evidence of Al-Hiss is that the person sees while in his sleep that he was in a wide and beautiful place enjoying himself therein, or that he was in a narrow and eerie place suffering from it. Sometimes he may get up because of what he saw, yet he is still in his bed and in his room as he was before. Sleep is like death and that is why Allah (ﷻ) called it Wafaat. He (ﷻ) said:

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى<sup>49</sup>

**“It is Allah Who Yatawafaa (takes away) the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed.”<sup>49</sup>**

According to Reasoning, the person in his sleep sees a true dream that is actually identical to reality. He may even see the Prophet (ﷺ) in his true shape, and whoever sees him in his true shape then indeed he has truly seen him. Nevertheless, the sleeping person

<sup>46</sup> In one narration: “his urine”.

<sup>47</sup> Nameemah: Conveyance of false information and mischievous misrepresentation so as to excite discord, dissension or the like. [Translator]

<sup>48</sup> Saheeh Al-Bukhaaree, Volume 8, Hadeeth Number 81.

<sup>49</sup> Soorah Az-Zumar 39:42



is still in his room far away from what he has seen. Thus if this is possible in matters of this life, will it not then be possible in the matters of the Hereafter?

The reliance on their claim that “if the dead in his grave is uncovered he would be found in the same condition that he was upon (right before his burial), and that neither a change in the wideness nor narrowness of the grave took place”, may be answered in many ways including:

**First:** It is impermissible to oppose what the Ash-Shar’a brought forth (i.e. from news and evidence) by such refutable doubts. If the one who bases his opposition on such doubts would give good thought to what is brought forth by Ash-Shar’a, he would come to recognize the invalidity of these doubts. It is said (in a poem) that:

وكم من عائبٍ قولاً صحيحاً

**Many are those who blame a sound saying of being faulty -**

وآفته من الفهم السقيم

**While the defect (of each one of them) is in his family understanding?**

**Second:** The conditions in the Barzakh<sup>50</sup> are matters of Al-Ghayb which cannot be comprehended by Al-Hiss. If they were comprehensible by the senses, then the benefit of believing in Al-Ghayb would be missed and the believers in Al-Ghayb would be equally the same as those who deny attesting to the truth!

**Third:** The torment and delight, and the wideness and narrowness of the grave are comprehended only by the dead person and none else. This is the same as the situation in which the person sees himself while in his sleep in a narrow and weird place or in a wide and beautiful one. With respects to others, his place during his sleep did not change. He is still in his room between his bed and his cover. In fact the Prophet (ﷺ) used to be under Inspiration (by Al-Wahy) while being among his companions: he heard the Revelation while his companions did not. At times the angel (Jibreel) used to take the form of a man who speaks to the Prophet (ﷺ) and the Sahaabah neither see nor hear him.

**Fourth:** The creation’s capacity of comprehension is limited to what Allah (ﷻ) enables them to comprehend. It is impossible for them to comprehend every existing thing. The seven heavens and the earth and all that is therein, and there is not a thing but makes Tasbeeh bi hamdillah: involved in declaring all Praise is due to Allah (ﷻ) [being] far removed from every imperfection or defect. This Tasbeeh is true and real and sometimes

<sup>50</sup> Barzakh: (Lit. A barrier, partition, or separation). The period between death and the Resurrection. [Translator]

Allah (ﷻ) may let whom He wills from His creation hear it. Yet, it is still concealed from us. About this Allah (ﷻ) says:

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ

**“The seven heavens and the earth and all that is therein make Tasbeeh of Him and there is not a thing but makes Tasbeeh bihamdihi but you understand not their Tasbeeh.”<sup>51</sup>**

In this manner, the Shayaateen and Jinn move across the earth back and forth and (a company of) the Jinn came to Allah’s Messenger (ﷺ), listened in silence to his recitation of the Qur’aan and when it was finished, they returned to their people, as warners. Still, however, they concealed from us. About this, Allah (ﷻ) says:

يَبْنِي ءَادَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ

**“O Children of Adam! Let not the Shaytaan deceive you, as he got your parents (Adam and Eve) out of Al-Jannah, stripping them of their raiments, to show them their private parts. Verily, he and Qabeeluhu (his soldiers from the Jinns or his tribe) see you from where you cannot see them. Verily, We made the devils ‘awliyyaa’ (protectors and helpers) for those who believe not.”<sup>52</sup>**

And since creation cannot comprehend every existing thing, then it is impermissible for them to deny what has been affirmed from the matters of Al-Ghayb when they are unaware of it.

<sup>51</sup> Soorah Al-Isra' 17:44

<sup>52</sup> Soorah Al-A'raf 7:27

## أهداف العقيدة الإسلامية

### The Ahdaaf (Objectives) of the Islamic ‘Aqeedah

Linguistically, Al-Hadaq (pl. Ahdaaf)<sup>53</sup> has several meanings to it, amongst which is “An object of aim at which one shoots or throws”, or “an object of want and of desire; an end which one seeks or intends to attain.”

The Ahdaaf of the Islamic ‘Aqeedah are the noble objectives and purposes established as a result of adhering to it. They are numerous and diverse. Amongst them are the following:

**First:** Establishing the Sincere Intention and Worship to Allah (ﷻ) Alone, because He is the Creator Who has no partner. Thus, the intention and worship must be only to Him Alone.

**Second:** Liberating the mind and thought from the irrational and chaotic loss resulting from the heart having none of this ‘Aqeedah; because in such a state the heart is either completely devoid of every creed, worshipping what is materialistically perceptible only, or lost amidst the misguidance of the (corrupt) beliefs and superstitions.

**Third:** Establishing Peace of mind and Sound Thinking so that the self rests without worry and the mind is free from confusion. It is because this ‘Aqeedah links the believer with his Creator and as a result he accepts Him as the Rabb in charge, and the legislating Judge. Consequently, his heart becomes confident about His just estimate, and his chest opens up to Islam seeking none else besides it.

**Fourth:** Safeguarding the intention and actions against deviation in the worship of Allah (ﷻ) or in dealing with the created, because from the foundations of ‘Aqeedah is the belief in the Messengers which indicates abiding by their way of safety in intention and action.

**Fifth:** To Take Matters with Resolution and Seriousness so that the person does not let any opportunity pass except that he invents it in doing righteous deeds, hoping for the reward [from Allah (ﷻ)]. Also he see not an evil taking place but that he keeps away from it fearing from the Punishment [of Allah(ﷻ)], for it is from the foundations of ‘Aqeedah to believe in the Resurrection and recompense for the deeds:

وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا وَمَا رَبُّكَ بِغَفِلٍ عَمَّا يَعْمَلُونَ ﴿١٢٦﴾

<sup>53</sup> See Lane’s Lexicon, Volume 2, Page Number 2248.

**“For all there will be degrees (or ranks) according to what they did, and your Rabb is not unaware of what they do.”<sup>54</sup>**

The Prophet (ﷺ) urged to attain this objective by saying:

المؤمن القوي خيرٌ ، وأحب إلى الله من المؤمن الضعيف ، وفي كل خير ، احرص على ما ينفعك ، واستعن بالله ، ولا تعجز ، وإن أصابك شيء فلا تقل : لو أني فعلت كذا كان كذا وكذا ، ولكن قل : قدر الله وما شاء فعل ؛ فإن لو تفتح عمل الشيطان

**“A strong believer is better and is more loveable to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything befalls you (calamity, misfortune, trouble) do not say: If I had not done that, it would not have happened so and so, but say: Allah did what he had ordained to do because ‘if’ is an opening for Satan’s actions.”<sup>55</sup>**

**Sixth:** Establishing a strong Ummah that will pay any price in order to consolidate its Deen and reinforce its foundation, paying no attention for what may befall upon it in the course of achieving this goal. In this regard Allah (ﷻ) says:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾

**“Only those are the believers who have believed in Allah and his Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are the truthful.”<sup>56</sup>**

**Seventh:** Achieving happiness in this life and in the Hereafter by reforming the individuals and the groups and seeking the reward and the means of attaining honour. Allah (ﷻ) says about this:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنْتِ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

<sup>54</sup> Soorah Al-An'am 6:132

<sup>55</sup> Saheeh Muslim, Volume 4, Hadeeth Number 6441.

<sup>56</sup> Soorah Al-Hujuraat 49:15

**“Whoever works righteousness, whether male or female, while he (or she) is a true believer (in Tawheed) verily, to him We will give a good life (in this world), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Al-Jannah).”<sup>57</sup>**

The above are some of the objectives of the Islaamic ‘Aqeedah. I ask Allah (ﷻ) to make it achievable for me and for all of the Muslims.

### **End of the Book**

All praise is due to Allah (ﷻ) for His Help on presenting this book of ‘Aqeedah to the English-speaking brothers and sisters of this Ummah. This translation was completed on the day of ‘Arafah, 1416AH/1996.

Any success is from Allah (ﷻ) and any mistake is from me and Shaytaan. May Allah (ﷻ) forgive me, my parents, and the Muslimeen.

1<sup>st</sup> Revised on the 26<sup>th</sup> of Rajab, corresponding to Sept. 10<sup>th</sup>, 2004.

2<sup>nd</sup> Revised Edition on the 3<sup>rd</sup> of Jamaada al-Aakhir 1427 AH, corresponding to June 29, 2006.

The slave of Allah (ﷻ), Saleh As-Saleh (ﷺ).

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<sup>57</sup> Soorah An-Nahl 16:97